

... THE ...

Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XI.

NOVEMBER 1894.

No. 11.

EDITORIAL NOTES AND COMMENTS.

THE articles containing the account of Mr. James R. Corcoran's controversy with Father Connellan, his conversion and first address in Christ's Mission, and some new details of Father Connellan's conversion, will be read with interest this month. Christian friends will give thanks to God for these conversions, and inquiring Roman Catholics take courage and press on in their search for the truth. God will hear their supplications, and if they come to the Saviour He will send the Holy Ghost, the Spirit of Truth, to teach them all things. This is His promise. Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you.

When prepared for work Mr. Corcoran can be very efficient in this cause. Already he has brought a young man to Christ's Mission who was his companion in Ballinasloe, Ireland, and this youth is now in the Christ's Mission family. His own account of his conversion and his knowledge of, Mr. Corcoran were published in last month's CONVERTED CATHOLIC.

Priests at Christ's Mission.

Scarcely a day passes but some priests are to be found at Christ's Mission. Not all of them are converted at first, but even these like to come where they are

kindly received and a sympathetic interest is shown in their welfare. On October 20 a priest called who had been at the Mission several times before, and who had been invited to make it his home. He declined the proffered kindness at first without assigning any reason, except that it was not necessary. All good wishes were expressed for his happiness, and he departed. Again he called, and yet again, evidently deriving some comfort from his visits. He had no love for the Catholic Church, and had much to say that was not complimentary to bishops and priests. That is an old story with those who are looking for something better in religion than the Roman Church has given them. They condemn the bishops and priests who have all the power of the Roman religion in their hands and are rightly held accountable for the failure of that religion to benefit the people.

But on this occasion this priest had not much to say about others, for the story of his own life that he unfolded was as sad and romantic as ever was told. It cannot be given here. Some time we hope he will give it himself. Meanwhile as he listened to the "good news" that the Son of God loves and cares for him, some of the sadness disappeared and a new light shone upon his face.

Send the Magazine to Priests.

Every month we send many copies of **THE CONVERTED CATHOLIC** to Roman Catholic priests. Do they read it? Of course they do. The very title of this magazine arouses the attention and excites the curiosity of priests and Roman Catholics generally. In the study of moral theology priests learn a good deal about human nature, and when they hear "interesting" cases in the confessional they are very curious regarding details. So in a better sense they are attracted by the title of this magazine, and once they open its pages they cannot lay it down without reading it through. There is much human nature in priests.

Last month we received the following letter: "Please send me a copy of **THE CONVERTED CATHOLIC**. I heard about it from a friend, a Catholic lady, who saw it in the priest's house in ——. The title attracted her and she wished to read it, but the priest would not let her. She is determined, however, to get a copy, and I hope you will send her one." Of course we sent her several copies, and we have no doubt they will do her good. She will find nothing but the truth in its pages, and it is stated as courteously as circumstances will permit. We desire at all times to be kind to our Roman Catholic friends, priests and people, believing that such a course will win them over to the truth more quickly than abuse or denunciation.

To send the magazine, however, to priests and liberal Roman Catholics entails much expense, and this our Christian friends can share. It is good to send missionaries to enlighten and convert the priests and people in Roman Catholic countries, and it is also good to do something for these people in our own country. To all Christian friends who are interested in this work we say "Come over and help us."

The A. P. A. and A. O. H.

The Roman Catholic archbishops in the United States held their annual conference in Philadelphia October 10, and although "a number of important subjects came up for discussion," they "declined to give any definite information regarding the deliberations." But Archbishop Ryan, of Philadelphia, said that one of the subjects discussed was the standing of the Ancient Order of Hibernians, which, though a secret society, received the approval of all the prelates. Its membership is confined to Roman Catholics, and notwithstanding Satolli's declaration that saloon-keepers should not hold office in Roman Catholic societies, there are many liquor dealers in the A. O. H. No reference was made to the American Protective Association or the attitude which should be borne towards that organization by Roman Catholics. "We do not consider the A. P. A. worthy of our notice," said Archbishop Ryan." (We quote from the Catholic papers October 14.) The Archbishop may be interested to learn, however, that the A. P. A. will consider the A. O. H. worthy of notice, and that American Protestants will know how to protect themselves against the secret societies of the Roman Catholic Church that have persecuted them and put them out of positions in all departments of labor as well as in civil and political life. The A. P. A.'s are learning fast. The Roman Catholic societies are solidly united in the interests of their Church and for their personal advancement in every sphere of activity. American Protestants are learning a lesson from their enemies that will enable them to protect themselves, without inflicting injury or persecuting other citizens. It is not at all a question of religion with the Americans, but of self protection from the commercial and political boycott of the Pope's followers.

Episcopal Jokes.

While the Roman Catholic Archbishops were reticent regarding the subjects discussed at their conference in Philadelphia they gave to the papers some old jokes regarding themselves. Here is one: When Archbishop Ryan, who has a shock of red hair, was twitted about the neglect of the Pope to make him a Cardinal instead of Gibbons, he said he comforted himself with the reflection that if he could not get the red hat he had a red head.

Gibbons also harped on this chestnut when he said: "Archbishop Ryan should be the greatest of all total abstinensers. I have heard him tell that when a little boy of nine years he took the pledge sixteen times in one day. We must not infer that he broke it fifteen times that day, but he blushes at the roots of his hair, and as proof that my story is true, you can see that he has never outgrown that blush, which now rests on the top of his massive head."

Cardinal Gibbons Not a Temperance Man.

During the conference of the Archbishops they attended the anniversary celebration of the birth of Father Matthew, the Irish apostle of temperance. Among the speakers was Cardinal Gibbons, who honestly confessed that he was not a temperance man. This candid acknowledgment of the drinking habits of bishops and priests was a surprise to those of the assembled guests who had not much intimate acquaintance with Roman ecclesiastics. Cardinal Gibbons said when he visited Archbishop Ireland at St. Paul he "followed the advice of St. Paul to Timothy to take a little wine for my stomach's sake. Like some of the prelates here around me, I am a temperate man, if not exactly a temperance man, in the strictest sense of the word."

In the discussion that followed Satolli's condemnation of saloon-keeper's

last summer, Dr. Schroeder, of the Washington Catholic University, said "the American Pope" was not himself a temperance man.

Wine at Mass.

When bishops and priests say mass every morning they consume a good glass of wine. Part of it is supposed to be the blood of Christ, but the ablution part is not consecrated, and they can use as much of that as they please. Priests have been known to show signs of exhilaration after a copious use of wine at mass. Indeed, every one of them would be a fit object for a temperance lecture if they had "consecrated" a bottle of wine instead of a gill at mass. No hocus pocus can take the intoxicating element out of the wine if the chalice be filled to the brim. If the bishops and priests could change the wine into the blood of Christ it would not make them drunk. "The blood of Jesus Christ cleanseth from all sin," said the Apostle John. It does not make men drunkards as the wine used by priests too often does. Many a priest has acquired the taste for drink from the wine at mass taken every morning on an empty stomach. At first this does not seriously affect them, but as time goes by the habitual use of wine creates a desire for stronger drink, and in too many cases the temptation to indulge is not resisted. The priest's life is a solitary one. He has no wife or children (at least such as he can acknowledge), no companions whom he can trust, not even his brother priests, and unless he is fond of literature, which is not often the case, or ambitious of a mitre and given to money making, he finds consolation for his unhappy lot in the indulgence of strong drink.

The declaration of Cardinal Gibbons that he is not a temperance man will have a bad effect on his priests, while the saloon-keepers will rejoice thereat.

Roman Catholic Rumsellers.

In all the large cities of the United States nine-tenths of the saloon-keepers are Roman Catholics, who are the best supporters of the "Holy Church." They have always ready money and plenty of it, and they give liberally for all church purposes. In some churches in New York saloon-keepers are trustees and treasurers of the church funds. If surprise should be expressed at this state of things, the answer will be that Archbishop Corrigan's father was a rumseller and dealt in very bad whiskey, known as "Jersey lightning," in Newark, N. J., where he made a fortune at the business. Many other bishops and priests also had and have near relatives who accumulated wealth by selling liquor. The readers of Father Lambert's paper—the Lambert who wrote so well against Ingersoll—will find in its columns every week advertisements of whiskey, wine and beer for sale by pillars of the church in Philadelphia. To such extent has this nefarious traffic been carried on by Roman Catholics that Archbishop Ireland was constrained to say in one of his addresses while at the conference of archbishops: "I have walked through the streets of the city and looked over the doors of business and banking houses for Catholic names, but I am sorry to say I found very few. But oh, great God! what sorrow and bitterness came to my heart when I looked over the doors of our saloons and found on nearly all of them Catholic names." "This melancholy confession should bring the blush of shame to every decent Catholic.

At the celebration of Father Matthew's birthday in Chicago a letter was read from Satolli in which he "expressed regret that so many Roman Catholics are engaged in the liquor traffic." But the persons who follow this business are not so much to blame as the Church that sanctions and profits by the traffic.

"The Country Will Soon Be Ours."

Archbishop Ireland said in a burst of eloquence at the Catholic Congress in Baltimore a few years ago, "We must make America Catholic. God wills it." There is no doubt whatever about the intentions of the Roman hierarchy on this subject. At the commencement exercises of the Jesuit College in this city last June Father James A. McFaul of Trenton, N. J., in addressing the graduates, said Roman Catholicism and Republicanism had grown up together in this country and would always be inseparable. The Catholic youth were pouring out from establishments like the Jesuit College in vast numbers. "To quote the words of Father Pardow, my old Jesuit Professor," continued Father McFaul, "this country will soon be ours." The report of his speech appeared in the *New York Tribune*, June 25, 1894.

Nothing could better illustrate the determined spirit of the hierarchy and Jesuits regarding their purpose to make the United States a Roman Catholic country than the fact that on October 18 this Father McFaul was made bishop of Trenton in succession to the late Bishop O'Farrell. Protestant Americans must get together and take united action against this octopus that has been the death of liberty in every country where its power has been undisputed. Bishop McFaul will not be less zealous now after his promotion than he was before, and others who have a spark of ambition will take him as an example to court the favor of the Jesuits, the arch plotters, and strive with them by fair means or foul to make our great Republic a fief of the Pope of Rome.

Renew Your Subscription.

The end of the subscription year is at hand, and we hope our subscribers will promptly renew for next year, 1895.

REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

[Reported for THE CONVERTED CATHOLIC.]

THE attendance at these services every Sabbath and at the Thursday evening prayer meetings has been very good this year. The chapel has been well filled at all the meetings, and on some occasions every seat has been occupied. No distinction whatever is made between Protestants and Roman Catholics at these services. The hymns sung, the prayers offered and the discourses delivered are for all persons, to help them to know Jesus Christ as their Saviour and Friend, to grow in grace and in the knowledge of God. Illustrations and comments on some peculiarities of Romanism are frequently used for the special benefit of the Roman Catholics present at the services; but this is always done in a spirit of love and kindness for the people. No mercy is shown to the grasping ambition and tyrannical power of the hierarchy, or what Father McGlynn used to call "the Roman machine," that has manufactured false doctrines and imposed yokes on the necks of the people that God never intended they should bear. That system of false religion and corrupt temporal power deserves the severest condemnation, and it is vigorously opposed, exposed and condemned at these meetings.

But the better way of life, the present as well as the future, is always pointed out and the congregation is lifted up to a realization of the privileges of believers in Christ who came to bring peace on earth and make all His followers inheritors of the heavenly kingdom. In every discourse the truth as it is in Jesus is expounded. He is the Head of the Church, the Mediator between God and man, the Redeemer who saves from sin and saves for heaven all

who believe on His name and call upon Him as Lord and Master. The excellence of the character of Jesus as a man—"there was none like Him"—His sweetness and gentleness, His love for the unlovable, His mercy for the unmerciful, all so different from the way of this world that worships success and fawns upon the powers of the earth, are dwelt upon not only by the pastor, but by the other speakers who take part in these meetings. The joy and happiness that result from union with God through Christ and from faithful service in His cause, exalting Him as the only Power that can regenerate the world, are depicted in the warmest terms for the comfort of the Christians who have given their hearts to the Lord; and there are many such blessed souls who regularly attend the services.

The last Sunday in September an excellent address was given by Mrs. L. B. Bunnell, of New York, one of the leaders of the Ladies' Christian Union that meets for prayer and testimony every Wednesday morning in the chapel of the Broadway Tabernacle. Mrs. Bunnell, though a busy woman in the home and social circles, finds time to attend to her Master's business in many departments of Christian work. She has been interested in the work of Christ's Mission for many years, and by her ability to speak with power and unction and her knowledge of the Word of God and of the intricacies of Romanism, she has done good service to this cause.

At the close of Mrs. Bunnell's address the pastor threw the meeting open for testimony and prayer, and there were many joyful expressions of God's dealing with His people and prayers for the deepening of the spiritual life.

Sunday October 7, after the pastor's

sermon, he called upon Mr. Charles Pickford, a business man of Lynn, Mass., who had also been present the previous Sabbath while on a visit to New York with the members of his family—all of whom are warm friends of Christ's Mission—to take the platform on this occasion and tell the congregation why he was a Christian. Mr. Pickford responded and delivered an address that was a surprise and delight to all—surprise that a business man should have such a wonderfully clear grasp of the eternal truth of God, and delight that this knowledge was united with the simple trusting experience of a child of God, who knew that he had a rightful place in his Father's house through the finished work of Christ. Mr. Pickford's address captured the hearts as well as the minds of the congregation. For sweetness and spiritual power it was not excelled by any sermon preached in the Mission. As he told how the Son of God, who knew no sin, was killed by sin, and killed sin by His death and Resurrection, the hearts of the people were lifted up in thankfulness to the Saviour for what He had done for them.

When Mr. Pickford had concluded his discourse, the pastor invited others to speak, as on the previous Sunday, explaining for the benefit of the strangers present that this was not an innovation at these services. The Mission Chapel was not a church where a regular programme of religious exercises was carried out without variation or change. It was found to be instructive and helpful sometimes to make the sermon brief and let those in the congregation speak who had something to say and knew how to say it.

A CONVERTED FRANCISCAN SPEAKS.

Among the new converts from Rome referred to in last month's **CONVERTED CATHOLIC** was a young man who had communicated with Pastor O'Connor

during the summer, and who then expressed his desire to withdraw from the Franciscan Order in Brooklyn, where he had been a most successful teacher. Every encouragement was given him and he was heartily welcomed at Christ's Mission. In many prayerful interviews he was directed to look to Christ and have faith in Him as the Saviour who alone could make him a Christian, giving him a place in the household of faith and endowing him with the virtues and graces that characterized God's people. His reason had rejected the false teachings of the Roman Church, and it was sought to open his heart to the love of Christ. The efforts were crowned with success, for he gave his heart to Christ, asking Him to take away all sin and to give him a new heart that would respond to His love.

It was with great pleasure that the pastor introduced this young man, Mr. James R. Corcoran, to the large congregation that assembled in Christ's Mission Sunday evening, October 14, when he gave a learned discourse renouncing his allegiance to the Roman Church and confessing his faith in Christ whom he should henceforth worship and serve in company with Protestant Christians. He went over the distinctive doctrines of Romanism—transubstantiation, papal infallibility, etc., and gave his reasons for rejecting them all, and then in tender tones he told of the spiritual light that had come to him, and how his mind was opened to receive it. Though it had cost him much in a worldly sense to take this step he felt happy in following the path of duty and obeying the heavenly light. Then he besought the prayers of all present that he might be steadfast in the faith and be used of God in making known His goodness to others, especially to those from whom he had come.

THE CORCORAN-CONNELLAN CONTROVERSY.

IN the last issue of THE CONVERTED CATHOLIC reference was made to Mr. Corcoran's controversy with Father Connellan, the converted Irish priest, who is doing such a good work in Ireland for the conversion of his countrymen. Now that Mr. Corcoran has been converted to the views entertained by Father Connellan respecting the "Early Irish Church," which was the subject of their controversy, and has further declared himself free from the bondage of Rome and a follower of Christ, some further reference to the subject will be of interest.

In the monthly paper conducted by Rev. Dr. Hamilton Magee, of Dublin, the *Christian Irishman*, where Father Connellan's first writings were published, there appeared from his pen some articles on the early Irish Church. These were read by Mr. Corcoran when he was a student for the priesthood in Ballinasloe, Ireland, and he replied to one of them in a letter which was published in the *Christian Irishman* for May, 1890. Young Corcoran—he was then only 18 years old—began his letter in a courteous manner as follows :

"SIR :—Mr. Connellan invites any person very politely to corroborate his statements by joining the ranks of the Protestant Church ; and again to correct him if he makes (unaware) any mistake."

With an amazing stock of learning for such a youngster he then enters upon a discussion of the Council of Arles, held in the year 314 ; the heresy of Cœlestius in the next century ; the Council of Carthage ; the mission of St. Patrick—whether he was sent to Ireland from Rome or was an independent missionary sent by God to the Irish—the faith taught by Columba and Columbkille ; the controversy regarding the observance of Easter, the

union of the English and Irish churches in the early centuries with Rome ; the Bulls of Popes Adrian and Alexander giving Ireland to England in the twelfth century. Respecting this transaction young Corcoran said :

"Referring to the Bulls of Alexander and Adrian, how were they obtained but by fraud, calumny, treachery ; and if the Popes did speak against the existing abuses in Ireland at that time, if Mr. Connellan reads the Lives of St. Malachy and St. Laurence, he may find an answer to my assertions, written by competent men ; and he shall perceive that abuses did exist, and that much dimness of sanctity obscured the light of the aureola of sanctity which rendered Ireland for so many centuries the Island of Saints."

The concluding paragraph of his letter was as follows :

"To conclude, the reader has seen the several important items left out by Mr. Connellan in treating on this, his last subject (April), and the conclusion to be deducted from the same is that if he supplied them his arguments against Papal supremacy would be very fragile, and hence his statements are false (they have been proved to be so), and rendered ineffectual by misrepresentation, and cannot carry much weight until the reader "hears the other side." Having these deductions before our eyes, it is our duty to acquire our information from genuine authentic sources, which shall be the means of leading many into the ways of truth, and with a Church where the sheep obey the voice of One Shepherd. Sincerely yours,

"J. R. CORCORAN."

Ballinasloe.

In the mysterious ways of Providence this young man has now come to believe and accept the truth as taught by Christ and the Apostles which the Roman Church had perverted and which Roman Catholic historians had

covered over with fables and legends. His conversion resembles in many respects the guidance of Divine Providence in leading many other Roman Catholics to the light as earnest seekers of the truth, and the Spirit of Truth watched over his researches while investigating the subject of controversy between Mr. Connellan and himself.

FATHER CONNELLAN'S CONVERSION.

Rev. Thomas Connellan was a young priest attached to the Roman Catholic Cathedral in Sligo in the spring of 1882, when he was requested by his bishop to prepare a sermon on Transubstantiation. This Father Connellan did, going out of the beaten path for matter for his discourse, searching the Scriptures and the writings of the fathers of the Church, and consulting all authorities that could throw light on the subject. He soon found that there was much divergence in the teaching of the Roman Church from the doctrine and practice of the Primitive Church. This search for truth was the turning point in his life. "Unconsciously," he says in his pamphlet, "Hear the Other Side." "I was standing on the borderline of the pleasant 'milk and honey' land, through which a kind God usually leads the young. One step, and I was over the line, and into the dreary, pathless desert, region of thirst, blinding sand, clouds, storms and thunder. The Holy Thursday sermon was preached in the presence of bishops, priests and a crowded congregation. I have been told that it was admired by the audience, but I must confess that whatever amount of conviction it might have brought to the hearers, it certainly left the preacher enveloped in the mists of doubt and despondency."

For five years he continued to struggle against the light, "enveloped in the mists of doubt and despondency," re-

sisting the spirit that sought to bring him peace; and finding no rest for his troubled soul until he withdrew from the Roman Catholic Church. The story of his escape from the priesthood is well known. In the summer of 1887 he went boating on the lake near Athlone, dressed as usual in his clerical suit. Late in the afternoon the boat was found drifting on the shore of the lake with the young priest's clothing in the bottom. It was at once conjectured that Father Connellan had been swimming in the lake and meeting with some accident had been drowned. Search was made for his body in vain, and the clothing was reverently conveyed to the priest's house, where a real Irish wake was held over it. High mass was said for the repose of his soul, and to quote the local paper, "the Town Board, Borough Court and Irish National League branch adjourned in respect to the deceased reverend gentleman; and the other meetings and engagements of the several institutions and bands in the town have been abandoned. The town is overspread with the deepest gloom." One of the most important assemblies of the town, the Board of Guardians, at its meeting of September 24, 1887, passed the following resolution:

"That in consequence of the melancholy death of the late lamented Rev. T. Connellan, this board do now adjourn until Saturday next, and that the clerk convey to the family of the deceased reverend gentleman the Board's sympathy with them in their sorrow."

The priest was dead, drowned in the lake. There was no doubt about it. Was not his clothing, of severely clerical cut and made in the latest style of ecclesiastical garments—long, black coat, high vest, black stock with Roman collar—dog collar it is called by American priests—found in the boat proof positive that he had been drowned? While the genuine Irish

wake held over his absent remains, the high mass of requiem in the great cathedral, the resolutions of sympathy of public bodies and the general mourning of the inhabitants of the town gave emphasis to the fact that the man was dead. It is only in Ireland that such an event could happen.

The facts in the case as told by Father Connellan himself in the pamphlet already quoted are as follows :

"Tuesday, September 20th, 1887, was my last day on the River Shannon. I was sick almost to death, but the hope of speedy emancipation sustained me. After breakfast my parish priest had a talk with me about certain schools of which I had charge, and then I walked out of St. Peter's Church for ever. I had sent a Gladstone bag containing a secular suit of clothes to the boat, and determined at any risk to have done with my old life. It was a lovely day, bright and breezy, and the pull on the river soothed, as it always did, my agitated nerves. I landed on the Leinster shore, near Carberry, deposited my secular clothes in some underwood, and pushed out into the river. I then undressed, dodged a fisherman for a little, and having plunged into the water swam ashore. I stood for a moment upon a green mound to have a last look at the Shannon, then dashed across some uplands, through a red bog, finally emerging on the railway. I might have run to Moate, I fancy, had I so desired. No baptism by water had ever wrought a more wonderful regeneration than had that plunge into the sun-lit Shannon. 'The load of sufferings and care which I had carried for years remained with my clerical garb in the boat. Never did blind Homer give expression to a greater truth than when he said :

"On the day that makes a bondsman of the free,
Wide-seeing Zeus takes half the man away.'

"For years I had been as wretched a

slave as ever tugged at galley oar. Now I bounded a free man once again, and my old spirit had returned. I caught the evening train from Moate, and had my first sound sleep, for many months, in Dublin that night. Next morning I crossed from Kingstown, and about six o'clock in the evening stepped out of Euston Station, London, friendless and unknown, in a wilderness of five millions of souls. But the God who befriended the Judean shepherd lad when sold into Egypt took care of me. In a few days I obtained the post of sub-editor (under an assumed name) on the staff of a weekly paper. Since then my longing desire has been for more light. Daily, in the reading room of the British Museum, I followed, step by step, the thread which had guided me out of the labyrinth of superstition and fraud. I was more than convinced that my position was sound, and longed for nothing more than a closer communion with God."

This closer communion with God came to Mr. Connellan in due time. His brother Joseph, who had been a student for the priesthood in Paris, was also converted, and both returned to their own country, where they have been greatly used of God in the conversion of many souls.

Father Connellan will greatly rejoice to learn that the mind of his former antagonist has been opened to the heavenly vision, and that Mr. Corcoran gives promise of great usefulness as a witness to the truth. It is with great pleasure that Christ's Mission welcomes such a young man to all the service it can render him. Those in charge of the Mission have been, like him, in the dark looking for light, and by the mercy of God having found it they have devoted their lives to the work of helping others to come out of the darkness of Romanism into the light of the Gospel of Jesus Christ.

DR. LEAVITT AND CARDINAL GIBBONS.

Rev. Dr. John McDowell Leavitt, D. D., LL. D., President of Lehigh University and editor of the *American and International Reviews*, lectured at Christ's Mission, 142 West Twenty-first street, last night, on "Paul Errington and Our Scarlet Prince." It was an answer to the writings of Cardinal Gibbons.

"The Cardinal," he said, "accepts the doctrine of Papal infallibility—the Vatican decree anathematizing all who do not accept the doctrines of the Council of Trent, and all who deny its canons. Among those who have been anathematized are the Czar of Russia, the Emperor of Germany, Queen Victoria, the President of the United States, and those of their subjects who do not accept the Pope and his doctrines. He erects a wall through our public schools and treats our boys and girls as though they were heretical with infectious poison." —*New York World*, Oct. 22, 1894.

"No One But the Good God."

When the Reformed Catholic Services were held in Masonic Temple it was not an uncommon occurrence to have them interrupted by remarks from persons in the audience. But the largest latitude was allowed, and by providential care and good management nothing but good resulted from these interruptions. On one occasion when Pastor O'Connor had preached on the Priesthood of Christ and the sufficiency of the sacrifice He had offered once for all men, and contrasted his work with that of Roman Catholic priests in their preposterous claims to be His sole agents in the work of salvation, he asked the Roman Catholics in the audience what they would do for salvation if Almighty God in His mysterious providence should in one moment call the Pope, cardinals and all the bishops and priests to receive their

reward? The people now depend on these men for the salvation of their souls, for without the sacraments which they alone can administer there is no salvation for Roman Catholics, and if they should all be suddenly swept out of existence what would the people do? The question was repeated by the pastor, with the explanatory remark that he did not presume to judge what the reward of the Pope, bishops and priests would be, whether above or below. That was a subject which did not concern them, but it was of the greatest importance to every Roman Catholic to know what could be done in such an emergency. All things were possible with God, and if in the workings of His providence this calamity should befall the priests, what would the people do for salvation?

After a pause, an answer came from the body of the hall in the clear, shrill tones of an Irishwoman, "Oh, then, we'd have no one but the good God to go to." This was an interruption of the meeting that was welcomed by all present and greatly enjoyed by the Roman Catholics themselves. The good woman had solved the problem that had puzzled the Roman theologians for many centuries and that still holds so many minds in ignorance. When Roman Catholics know that they can go to the good God without asking permission of the Pope or his priests, or without depending on them for the blessings which He alone can bestow, they will turn away from those priests and come to the Saviour who will receive them with all the fullness of his love.

If our readers are pleased with THE CONVERTED CATHOLIC we hope they will show it to their friends and ask them to subscribe for it. Sample copies will be sent to any address. Every new subscriber greatly helps the cause in which all our friends are interested.

§ CONVERTS FROM ROME. §

THE number of conversions from Romanism in all parts of the country continues to increase. Wherever individual Christians and the churches manifest an interest in the spiritual condition of the Roman Catholics there will be many conversions, and the example of those converts will have a good effect on their Roman brethren, who will be led to inquire what is the better way. The Roman system, with its superstitions and fables, cannot satisfy the inquiring mind of any honest seeker after the truth of God. The Roman Catholics are seeking the truth, and we have God's promise that they who seek shall find. If Christians who know the truth as it is in Jesus will help those inquirers to find Him their zeal will be rewarded in many conversions.

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The New York *Christian Advocate*, October 11, had the following item of religious news :

"Chelsea Methodist Episcopal Church of this city, E. L. Hoffecker, pastor, had a very interesting service on Sunday morning, Oct. 7. A young man who had been seven years in a Roman Catholic seminary, and educated for the priesthood, was baptised and received on probation."

There does not seem to be a uniform custom in the Methodist Episcopal Church regarding the reception of members who have been Roman Catholics. This young man, who had been seven years in a Roman Catholic seminary and educated for the priesthood, was baptized in the same manner that this rite was administered to him in his infancy by a Roman Catholic priest, while a priest like Father Lambert was received last summer into Calvary Methodist Episcopal Church, this city, without re-baptism. Both the priest

and the student, however, were received on probation, which is a good rule in some cases.

ROMAN CATHOLIC CONVERTS IN THE EPISCOPAL CHURCH.

The following letter appeared in the Chicago *Living Church*, a High Church paper of the Protestant Episcopal Church, in its issue of Sept. 29, 1894 :

"DEAR LIVING CHURCH:—It was on the 19th of August, 1893, that there appeared in your paper a quotation from a letter of an unknown correspondent, supposed by you to be a Roman Catholic, in which there was expressed a doubt as to whether as many as ten Roman Catholics had left their Church for ours in as many years, and which has called forth quite a number of replies up to this time. I have taken the pains to keep most of the issues of your paper containing them, and will give a kind of recapitulation :

"In the issue of Sept. 22d is an account of the confirmation of a class which had just been confirmed in St. George's Church, New York, numbering some 225, of which 116 were from other churches, including in this latter number nineteen Roman Catholics. In another issue, Sept. 9th, the Rev. Mr. Oberly states that during the twenty-five years he has been in the ministry he has received forty converts from Rome, and lost to it during that time only one, who was one of those received ; and that of the forty, eighteen of them have been received in the past twelve years, as appeared by his parish register.

"In still another issue, Sept. 30th, under the head Canada, it is stated that at Frenchman's Head in Manitoba ' forty have come over from the Romish Church, and now there is scarcely one resident Roman Catholic left on the reserve.'

"In the paper of October 14th a correspondent states that he has kept a record of all Roman priests (not laymen) whom he has seen mentioned in newspapers since 1864, as having connected themselves with our Church in this country, and it shows that within the last ten years twelve Roman Catholic priests have come into our Church, and thirty of them have taken that step since 1864. And I will add that it is reasonable to suppose that he must have missed the names of some others, as it is not at all likely that the names of all who came to us happened to be recorded in the papers which he saw.

"In the issue of November 4th is a letter from W. L. Cullen, St. Paul, Minn., in which he says he has the names of twenty-eight priests, formerly of the Roman Church, and but lately received into the Church of England, and that there are two others not included—one of them Lord Bute's chaplain—because whilst they have been received, they have not yet had license given them to officiate. And he adds, if any one challenges the statement, each of the names can be verified by communicating with the Rev. G. P. Bacon Phillips, at Brighton, England, or with Crockford, the compiler of religious statistics in England.

"Dec. 2d is a letter from the Rev. E. P. Little, Nantucket, Mass., who says that during the six and a half years he has been rector there, he has received four communicants from the Roman fold, and that he has three others brought up as Roman Catholics—one a communicant but never confirmed—awaiting confirmation in our Church at the next opportunity; and that during all that time he has never lost any one to Rome.

"In a still later issue Rev. George S. Pine of Marlborough, Mass., says that in the six years during which the church of the Holy Trinity there, and

of which he is rector, has had an existence, six persons have been received as communicants who had been confirmed in the Roman Church, and seven others have been confirmed into ours, who had been baptized in the Roman, making thirteen in all during the six years, or an average for that one church of more than two a year.

"Bishop Paret, of Maryland, reports, so it is stated in one of your issues, that in one month recently he confirmed thirty Roman Catholics in his diocese. And in your issue of February 24, 1894, under the head of 'Brief Mention,' it is stated that Bishop Perry of Iowa says that during his episcopate of eighteen years there have been received into our Church in that one State over seven hundred adults from the Roman Church, which would make an average of about forty a year; and that during the same eighteen years we have lost to Rome, in that State, so far as he (the bishop) can learn, less than half a dozen individuals.

"There are still some other reports in different issues of your paper, giving smaller figures than any of those which I have seen fit to not re-enumerate. And no doubt there are very many of our bishops and clergy, who from one cause or another failed to report at all, but who have, nevertheless, at various times during their ministry, received Roman Catholics into our Church.

"And finally, I will add that the fact that an entire congregation of Roman Catholics—St. Joseph's, at Rome, N. Y.—was received into our Church in 1876, and the details of which were published in your issue of Dec. 24, 1892, must be now well known to your readers. Also that we have another congregation in Philadelphia—St. Sauveur's—which is composed almost entirely of Roman Catholics. All these facts, which have been brought out through the columns of your paper,

prove to my mind that our Church receives from time to time considerable numbers of Roman Catholics, and that the difference between what we receive from them and what we lose to them is, no doubt, considerably in our favor."

NEW HAVEN, CONN., Sept. 24, 1894.

DEAR SIR:—There is nothing that saddens my heart so much as when I think of the years I spent in the darkness and bondage of Rome. It all came back to my mind again, two years ago, when I visited my home in Alsace and saw how the Roman Catholics are keeping the Sabbath. They are taught from childhood that if they only go to mass and confession they fulfil all the duties of religion. I myself used to go to mass in the morning (while I was a Catholic) and in the afternoon I would go to dances. They are doing the same now and worse. One of the priests hired a big garden for the summer, and in winter a hall, and the young men there played theatre. They sold tickets and all who come could buy all the beer they want. Nothing was said about Christ; only tickets and beer were the subject.

I remember while I was home one Sunday afternoon the young men had a race. They put up a high pole and on top they had a ham and a bottle of wine, and the winner would get them. One after another climbed up half dressed, the band played and people sat around drinking beer. But why should they not drink liquor when the bishop of Strasburg owns one of the largest distilleries and one of the greatest vineyards in that country. A few miles from my home is a convent where the women live underground, never to be seen, and the men take a vow not to speak. I think this is one of the saddest things I ever witnessed, to see all those men walk about like dumb animals. Oh, how I thank God that He

has opened my eyes and has given me better use of my tongue. He that makes me go forth to proclaim His name, to tell others of what Jesus has done for me and that His undying love can save others if they will come to Him. We do not need the priests to save us; our heavenly Father is able to do it through Jesus His only Son, and only through Jesus can we be saved. May the dear Lord strengthen you in your work and bless you all is the prayer of your sister in Christ.

MRS. J. W.

KIND WORDS.

THE CONVERTED CATHOLIC praises very highly the article by Mr. Traynor, of Detroit, in defence of the American Protective Association, and says it should be read by every American citizen. This Association has been vigorously assailed by some very broad minded writers of late. As Mr. O'Connor is well posted upon the subject, we are glad to note his endorsement of Mr. Traynor's views. Despite the praiseworthy action of Mgr. Satolli and Bishop Watterson about saloons, the Church of Rome needs to be watched, and its record, as opposed to free institutions, is such as to make it justly to be feared. We observe that the same excellent authority commends in the strongest terms the recent work of Dr. Gallagher, on, "Was the Apostle Peter Ever at Rome?" and while it is favorably spoken of by many representative journals, we rejoice to see that the *Churchman* pronounces the book to be "an able and useful one."—Philadelphia *Episcopal Recorder*, August 16, 1894.

To the above kind notice we can add our renewed endorsement of Dr. Gallagher's book, "Was the Apostle Peter Ever at Rome?" We believe it is the most comprehensive work on the subject ever published in the English language. We advise all our readers to get this book and pass it around.

A PRIEST'S REASONS FOR RENOUNCING ROMANISM.

II.

THE question may now be asked,

Why, when I had made up my mind in that way, which I had at the end of last year, did I still continue outwardly in communion with the Church of Rome? Simply because I had only got so far, and did not know without plunging into infidelity where else to find rest. I still held, though not on the same principle, all the other doctrines of the Church of Rome. I might, perhaps, and probably would have sought refuge among the Ritualists, but as far as I could see the Thirty-nine articles stood in the way. I could not subscribe to them and become a Ritualist.

Then came the note from your good Vicar, and I thank the Lord from my heart of hearts that He vouchsafed to give me the guidance of one who has been to me indeed a Father in God. At our first interview, however, everything seemed to go wrong. Though I could not answer his arguments against Transubstantiation, I was not quite convinced by them, and when he unfolded to me the doctrine of Justification by Faith alone in a way I had never seen it before, I shrank instinctively from the logical consequences of it in regard to the sacraments, and I left the house seriously

DOUBTING WHETHER OR NOT MR. HOBSON WAS YET A CHRISTIAN.

So horrified was I, in fact, that I did not go near him again for over a month, and he was afraid he had lost me altogether. But God was doing His work in His own way. The good seed had been sown, and was destined to bring forth fruit in due season. I studied the matter carefully day by day, and prayed fervently to the Holy Spirit of God to guide and direct me. Many a sleepless night I spent in sighs and tears, begging

of God, for his dear Son's sake, to give me light to see the right way and strength to follow it. The end came at last. About the middle of March I wrote to Mr. Hobson telling him that I ceased to say mass, as I could believe in it no longer, and that I could find no Scripture warrant for the invocation of the saints in heaven, and that I accepted fully the doctrine of Justification by Faith alone. He wrote me a most kind answer, asking me to come and see him the following day. I did so; and, while he talked to me of the love of Jesus and of the power to save of His precious blood, I felt that the Lord had indeed accepted of me and washed away my sins. And now, blessed be His holy name,

"I ENJOY THAT PEACE WHICH THE WORLD CANNOT GIVE,"

the peace of God, which passeth all understanding. And you, my dear friends, may be the means under God of imparting this peace to others, by telling them about the dear Redeemer and the power of His all-saving blood, and thus you may take to yourselves the words addressed to the disciples in that upper chamber: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John xx., 23). And you, my dear Roman Catholic friends, if there be any of you here to-night, do not go away under the impression that this faith on Christ about which I have spoken is a dead faith. No, it is a faith that worketh by charity; and, if it be there, it will produce good works first, as the good tree brings forth good fruit. "Show me thy faith without works," says St. James, "and I by my works will show you my faith." And if you feel that God has called you to leave the Church of Rome, be not kept back by family ties, or by any fear of what the

world will say or think of you. It is hard indeed to separate ourselves from the ties of affection, to rend the hearts, it may be, of affectionate brothers and sisters, of a kind and loving father and mother; but we should always remember the example of those two brethren who, when our Lord called them, left their father in the boat with the nets and followed after Him: and, when we recollect that He who calls us is the supreme Lord and Master of our parents as well as ourselves, we can call to mind His own words: "He that loveth father and mother more than me
IS NOT WORTHY OF ME."

"Love Him then," says your own Thomas a Kempis, "and keep Him for thy friend, who, when all go away, will not leave thee, nor suffer thee to perish in the end." Thou must at last separate thyself from all things else whether thou wilt or not. Keep thyself, then, with Jesus, both in life and death, and commit thyself to His care, who ALONE can help thee when all others fail. Make no great account who else is for thee or against thee, but let it be thy business and thy care that God may be with thee in all things that thou doest. Sweet Jesus, may that happy day come quickly, when those who cost Thee so dear, putting aside the "doctrines and commandments of men," may walk in the pure light of Thy gospel. "Send forth Thy Spirit, and they shall be created, and thou shalt renew the face of the earth." Grant us, oh heavenly Father, for Thy dear Son's sake, that all mankind may speedily be united in the one fold, under the one Shepherd. Amen.

The Royal Priesthood.

Rev. Richard Hobson, vicar of St. Nathaniel's Church, Liverpool, who welcomed Father Kerrin out of the Roman Catholic Church and made him assistant minister of his church, where

Father Kerrin's learned address was delivered, is one of the prominent evangelical clergymen in the Church of England who can be found at conventions of Christians of all denominations where the Priesthood of Christ is exalted. At one of those conventions held in Dublin, Ireland, the last week in September, Mr. Hobson spoke on the subject of "The Royal Priesthood." Taking as his text 1 Peter ii. 9, he referred to the important question as to whether the ministry was sacerdotal or not.

The royal priesthood was, he believed, the priesthood of believers, and included as much the laity as the clergy, and referred to women as well as men. The principal intention of the priesthood was to do the service of God. It was never intended that the clergy should have the sole part in the ministration of the service of God. That belonged to the royal priesthood, and here there was opportunity enough for work, for love, and for consecration. What God wanted was not more books, more sermons, more conventions, but the lives of men and women that they might be such as to bring glory to Him. What was wanted was the exhibition amongst the people of such a priesthood as was described in the text. If they succeeded in convincing the people that they were the Lord's it was half the battle. "Study to show thyself approved," and then God is praised.

FIFTY CENTS A YEAR.

THE CONVERTED CATHOLIC will be sent to pastors with small salaries and Y. M. C. A. reading rooms in every city in the United States and Canada for fifty cents a year. It will do incalculable good to the young men, Protestants as well as Catholics, who frequent these rooms. To Catholics also it will be sent for fifty cents a year.

THE SPIRIT OF ROMANISM.

WHEN Roman Catholics become members of Protestant churches all family and social ties are severed. It is literally fulfilling the Scriptures in being forsaken by father and mother. But the Lord, according to His promise, takes them up and blesses them. When Protestants change from one denomination to another there is no break in the chain of family love and friendship. In a recent letter from a distinguished gentleman in this city, a vestryman in a Protestant Episcopal Church, published in the September **CONVERTED CATHOLIC**, he said members of his family were Presbyterians, Congregationalists and Dutch Reformed, and all had an equal place in his affections. So it is with all Protestant families. The Son of God who came from heaven to save sinners established a Church which He called out of the world and sin, and to this Church belong all who believe on Him and worship Him in spirit and in truth.

When a Protestant, even a minister, goes from one denomination to another so little notice is taken of the transition that it is recorded in a few lines in the daily papers, if it is noticed at all. When a minister of the Protestant Episcopal Church became a Baptist last month in Brooklyn the *New York Herald* of October 13 merely said :

"The regular Friday night service at the Calvary Baptist Church, Summit avenue and Decatur street, Brooklyn, had the additional interesting feature last night of the baptism of the Rev. D. W. Gwilym, who has for fourteen years been a minister in the Protestant Episcopal denomination. The ceremony was performed by Rev. A. A. Cameron."

Even when a Protestant becomes a Roman Catholic there is no opposition by relatives and friends. The right of religious freedom in such cases is readily conceded. But when a Roman Cath-

olic claims that right the most bitter opposition is manifested. We have had much experience in cases of this kind, and many instances of Rome's persecuting spirit have been given in this magazine.

Last month a Roman Catholic young woman was converted at the revival meetings held in the Church of the Disciples, Buffalo, N. Y., and desired to unite with the church. When her family learned of this the father went to the church Sabbath evening, Oct. 7, and forcibly dragged her out. The congregation was surprised and stunned by this sudden attack on one of the worshippers, and when some of the men interfered the girl's father drew a revolver and pointing it at them said, "If any of you interfere I'll shoot." No one interfered, and he led the girl away to imprison her if she ever again attended a Protestant Church. The girl knew that he could send her to the Convent of the Good Shepherd, where she could be deprived of her liberty for an indefinite period and compelled to associate with dissolute characters who are committed by the courts to such institutions. But she was saved from such a fate by the good providence of God that inspired her to run away from home and claim the protection of Christian friends.

Instances like this, which are of almost daily occurrence, could be multiplied where converts from Rome have to endure suffering, persecution and manifold hardships for conscience sake. Those converts, priests and others, who take the public platform to denounce and attack Romanism must expect opposition. But they can appeal to the law for protection in asserting their right to free speech, as Dr. Rudolph did in Indiana last year when several Roman Catholics were sent to prison for shooting at him and wounding him while delivering a lecture in the Opera

House in Lafayette. But the humble, pious, God-fearing, Christ-loving Catholics who desire to worship with their Christian neighbors cannot resort to such measures for protection against the cruelty and blind bigotry of their own relatives. In most cases they have to suffer persecution in silence. Their reward will come from Him who said, "Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

We believe, however, that the day is not far distant when Roman Catholics can peacefully and happily withdraw from the Pope's Church to follow Christ and serve Him in any denomination whose tenets and policy of church government suit them. Religious liberty will be firmly established in this country even if force should be necessary to make the Roman hierarchy understand what it means.

Catholics Marrying Protestants.

The New York *Mail and Express*, October 16, 1894, in its "Gossip on Social Topics," thus refers to marriages of prominent Catholics and Protestants to which we called attention last month:

"Another elaborate function was the marriage on October 24 of Miss Susie Crimmins, daughter of the rich contractor Mr. John D. Crimmins, to Mr. Albert G. Jennings, which took place at the Crimmins homestead, Firwood, at Noroton Point, Conn. Mr. Jennings is a member of the Union Club and a Protestant, which latter fact is the more significant, since Mr. John D. Crimmins is regarded as among the most devout and austere of Roman Catholics—one by no means likely, it would seem to smile on heretical alliances. Still the marriage meets with his approval, which speaks highly for Mr. Jennings, who is a very estimable and agreeable young man."

Mr. Crimmins is one of the trustees

of St. Patrick's Cathedral, an intimate friend of Archbishop Corrigan, a bold champion and stout defender of Tammany Hall, from which body he has received many fat contracts that have made him a millionaire. He is among the largest stockholders of the Broadway and other cable roads. In his own circle there was no opportunity for the display of his wealth, but by the marriage of his daughter to a Protestant his family will be able to get into "society." This marriage will also benefit the Roman Church and Tammany Hall. It will be said by "society" that people who give such fine dinners and elegant entertainments as the Crimmins cannot be so very bad after all.

Another marriage announcement in the *Mail and Express* is that of Miss Constance Coudert, daughter of Mr. Charles Coudert, who will wed Mr. William R. Garrison, on November 22. The Couderts are Roman Catholics, and the Archbishop will probable officiate at the ceremony.

Last year another member of the Coudert family was married to young Mr. Brokaw, but the ceremony was performed by Rev. Dr. John Hall of the Fifth Avenue Presbyterian Church, of which the Brokaw family are members. During the engagement of these young people the Couderts, the Eugene Kellys and other prominent Roman Catholic families made strenuous efforts to have the marriage ceremony performed by Archbishop Corrigan, but the sound faith and good sense of the Brokaw family withstood all the solicitations of the Roman Catholics. Again we repeat what has been said previously in this magazine: "Whenever Protestants stand firm for their faith and principles in opposition to Romanism, whether in religious, political or social life, the followers of the Pope will retreat and surrender, and many of them will be converted."

JOHN KNOX'S PRAYER.

THE Christian people of New York and all good citizens have formed a league for the overthrow of Tammany Hall and the separation of municipal and State politics from the evil influence of Roman Catholicism which has so greatly profited by the corrupt spoils of Tammany. From Mayor Gilroy down nearly all the officials of the city are staunch Roman Catholics. They have "spoiled the Egyptians"—the Protestant tax payers and property owners, but they have shared their spoils with the Church of Rome. In the effort to overthrow this gigantic conspiracy against good government, decency and morality, much hard work is necessary. But there should be also much prayer. The old monks used to chant, "Laborare est orare"—"to work is to pray"—but if Christians pray first and then work, the result will be more certain.

At a critical period in the history of the Reformation in Scotland, when the Lord God vouchsafed to crown with victory the efforts of the brave men who contended for His truth, the following prayer of thanksgiving for merciful deliverance was offered by John Knox in St. Giles's Church, Edinburg, in July, 1560, when the whole parliament and nobility were present in the congregation :

THE PRAYER.

O eternal and everlasting God, Father of our Lord Jesus Christ, who hath not only commanded us to pray, and promised to hear us, but also willest us to magnify Thy mercies, and to glorify Thy name, when Thou showest Thyself pitiful and favorable unto us ; especially when Thou deliverest us from desperate dangers : for so did Thy servants, Abraham, David, Jehoshaphat and Hezekiah ; yea, the whole people of Israel omitted not the same, when Thou, by Thy mighty hand, didst confound their enemies, and didst deliver them from fear

and danger of death intended. We ought not, nor can we forget, O Lord, in how miserable estate stood this poor country, and we, the just inhabitants of of the same, not many days past ; when idolatry was maintained : when cruel strangers did bear rule ; when virgins were deflowered, matrons corrupted, men's wives violently and villainously oppressed, the blood of innocents shed without mercy ; and finally, when the unjust commandments of proud tyrants were obeyed as law. Out of these miseries, O Lord, neither our wit, policy, nor strength could deliver us ; yea, Thou didst show to us how vain was the help of man, where Thy blessing giveth not victory.

In these our anguishes, O Lord, we sobbed unto Thee, we cried for Thy help, and we proclaimed Thy name, as Thy troubled flock, persecuted for Thy truth's sake. Mercifully hast Thou heard us, O Lord, mercifully, we say, because that neither in us, neither in our confederates, was there any cause, why Thou shouldest have given unto us so joyful and sudden a deliverance : for none of us ceased to do wickedly, even in the midst of our greatest troubles ; and yet hast Thou looked upon us so pitifully, as though we had given unto Thee most perfect obedience. For Thou hast disappointed the counsels of the crafty ; Thou hast bridled the rage of the cruel ; and Thou hast, of Thy mercy, seen this our perishing realm at a reasonable liberty.

O Thou Lord, that only givest all good life, give us hearts, with reverence and fear, to meditate on Thy wondrous works, lately wrought in our eyes. Let not the remembrance of the same unthankfully slip from our wavering minds. We grant and acknowledge, O Lord, that whatsoever we have received shall fall into oblivion with us, and so turn to our condemnation, unless Thou, by the power of Thy Spirit, keep and retain "

in recent and perpetual memory of the same. We beseech Thee, therefore, O Father of mercies! that as, of Thy undeserved grace, Thou hast partly removed our darkness, suppressed idolatry, and taken from above our heads the devouring sword of merciless strangers, that so it would please Thee to proceed with us in this Thy grace begun.

And albeit that in us there is nothing that may move Thy Majesty to show us this favor, yet, for Christ Jesus, Thy only well-beloved Son's sake, whose name we bear, and whose doctrine we profess, we beseech Thee never to suffer us to forsake or deny this verity, which now we profess: but see that Thou hast mercifully heard us, and hast caused Thy verity to triumph in us, so we crave of Thee continuance to the end, that Thy godly name may be glorified in us. And seeing Thou hast made our confederates of England the instruments by whom we are set at this liberty, and to whom, in Thy name, we have promised mutual faith again, let us never fall to that unkindness, O Lord, that either we declare ourselves unthankful unto thee, or profaners of Thy holy name. Confound Thou the counsel of those that go about to break that most godly league contracted in Thy name, and retain Thou us so firmly together, by the power of Thy Holy Spirit, that Satan may have no power to set us again at variance or discord. Give us Thy grace to live in that Christian charity which Thy Son our Lord Jesus hath so earnestly commended to all the members of His body; that other nations, stirred up by our example, may set aside all ungodly war, contention and strife, and study to live in tranquility and peace, as becometh the sheep of Thy pasture, and the people that daily look for our final deliverance, by the coming again of our Lord Jesus: to whom, with Thee and the Holy Spirit, be all honor, glory and peace, now and ever. Amen.

Dr. Parkhurst's Good Work.

The name of Rev. Dr. Charles H. Parkhurst, pastor of the Madison Square Presbyterian Church, New York, is a household word in the United States today. While all Christians and good citizens are praising him for the noble work he has done in exposing the corruption of the police department, the vicious element in the city's life, headed by the Jesuits of St. Francis Xavier's Church in Sixteenth Street, and the Roman Catholic politicians in Tammany Hall have reviled him. Soon after his famous sermon in his own church when he took for his text, "The wicked flee when no man pursues them—but they make better time when some one is after them"—Father Pardow, then pastor of the Jesuit Church, preached a tirade against Dr. Parkhurst, in which he said he knew from the confessional that the minds of many persons had been contaminated by reading of the Parkhurst movement. Dr. Parkhurst has never paid any attention to his critics, but has gone ahead with his work until now the whole land rings with his praise. He has gone into all parts of the city making speeches to all kinds of people, and the workmen as well as ladies of culture hear him gladly. At a meeting of the Eleventh Street Methodist Episcopal Church, October 15, when his audience was composed chiefly of the foreign born residents of the district, he said:

"You say this is the country of immigrants? Well, our parents, every one of them, were all immigrants. This is too big a country to think along narrow lines. But I do not believe in a man who comes here from Ireland and who continues to be just as Irish as when he was at home. I do not believe in a man born in Berlin being always a German here. We believe in men who are in thorough sympathy with American institutions."

SATOLLI INSULTED BY CATHOLICS.

THE American Pope visited Paterson, N. J., on October 20, and was insulted and threatened by the leading members of St. Joseph's Roman Catholic Church in that town. The parishioners had appealed to Satolli against their pastor, Rev. Dr. Sebastian Smith, an authority on Roman canon law, and demanded his removal. When the committee of prominent Roman Catholics called on Satolli at Father Smith's house they were received by Dr. Papi, Satolli's secretary, but they demanded to see "the American Pope," and when he appeared this is what happened:

Papi inquired in his pleasant tones what he could do for them.

"We came here," said Mr. Salmon, the chairman of the committee, "to see Archbishop Satolli, and we will not leave until he explains why he failed to fulfil his promise of visiting the parish a month ago to settle the difficulty that has now been pending for a year."

There came a rustling of silk on the stairway and the talking ceased. Archbishop Satolli walked into the room smiling, calm and dignified. His long black silk cassock fell to his heels. A large gold cross swung on his left breast. The archiepiscopal ring glittered on his finger. For a moment the committee looked at him. Then he asked what the trouble was.

"Are you not aware," said James Gibson, loudly and abruptly, "that the parishioners of St. Joseph's Church have long since demanded that the rector, Dr. Smith, must be removed?"

SATOLLI INSULTED.

Satolli's face flushed a little, but he preserved his calm.

"That matter," he said in slow and broken English, "has been fully settled, and it is useless to speak further on the question."

"That is shameful," said Gibson

angrily, "and I consider it an outrage to send a man here from Italy who cannot speak the English language to settle church matters in America."

Satolli's face glowed with passion.

"You insulted me," he said sharply, "in Washington by bringing into my presence an apostate."

This allusion was supposed to be made to Signor Botticelli, who had gone with the committee to Washington as interpreter.

"Well, if there are apostates," rejoined Gibson, "this is the kind of talk that makes them much more numerous than any converts you can bring into the Church. But speaking of insults, if after what you said at Washington, that you would cause a betterment in a church trouble that Bishop Wigger pronounced grave and serious, you have come here on a social visit to this man Smith, who is banned by the whole city, it is an insult and an outrage to American citizenship. The American head of the Church must treat the people here as Americans and not as foreign slaves."

The Delegate's eyes blazed. He understands English better than he speaks it. When he first came in the committee had closed in a compact circle around him, with Father Papi in the background. Now, in their excitement, all had come around in front to see his face.

The Delegate took advantage of the fact that he was no longer surrounded and edged away. His face was deathly pale and his lips compressed. The committee were excited and threatening. Father Papi had been forgotten. The Archbishop reached the door, passed through it and began to ascend the stairway rapidly.

TRIPPED ON HIS ROBE.

The committee say that he went up three steps at a time. When half way

up his foot caught in the trail of his long silk gown, and he fell on the steps. He grasped the balustrade and as he half drew himself up, Gibson rushed after him and from the foot of the stair shouted :

"Isn't that a dignified position for the head of the Catholic Church in America? Work of this kind by you will result for the Church at large in much the same way that the trouble in this miserable creature Smith's church has resulted for this bleeding and outraged congregation. You are a lucky man that our councils last night were presided over by cautious men, and that this is a conservative committee waiting upon you here to-day. You might have had a mob of indignant citizens tearing down this building from over your head, brick by brick, and from over the head of this miserable creature, Smith. You are really a mistaken man if you think we have no further redress. Thank God we have, and you will hear from us again by a large majority."

There is a room just at the head of the stairs, and at this moment the members of the committee say the door of that room was closed, and an excited female voice came from it, saying :

"Stop, for mercy's sake! Don't go! You shall not go down there!"

The committee presume that it was Miss Smith holding back her brother.

The Archbishop recovered himself, gazed sternly at the excited crowd below, and then walked up the stairs.

The committee passed out of the front door and went home.

In the afternoon Archbishop Satolli, Dr. Smith, Father Papi and Monstgnor de Concilio got in a carriage and visited some of the big silk mills of Paterson. The Archbishop's face was calm and impenetrable.

CHARGES DUPLICITY.

Mr. James Gibson, one of the leading

parishioners, was still very warm as he sat in his grocery store last night and attacked Dr. Smith and made a sensational charge of duplicity and double dealing against Archbishop Satolli himself. After he had told the story of the ejection of the Catholic Club he took up the case of Father Murphy, the curate, and said :

"Dr. Smith announced that Dr. Murphy had been removed for immorality, and we could never find out what the charges were, though a committee waited upon Dr. Smith. Father Murphy was ejected from his house, and a lot of us went up there and effected an entrance forcibly. We kept a guard of six men there day and night. Then we got up a petition to Satolli to look into the case, and it was signed by 1,308 of the 2,200 adult members of the church. But we were put off and put off on one pretext and another until finally, on July 3 last, we got a letter from Washington stating that if we would call on the Legate there on July 4 he would hear us. Probably he thought we couldn't get there in a day, but we got the committee together and were at Washington at the appointed time.

"Satolli received us pleasantly. We told him the trouble. He said he only attended to quarrels between bishops and could not look after priests. Then we asked him if he would not refer the case to Archbishop Corrigan. He said he would. We asked him if he would not give us a written authority for such a transfer. He said he would.

"The Archbishop and his two secretaries then went into an adjoining room. Presently they came back with a sealed letter, which they handed to us and told us to present it to Archbishop Corrigan. We felt very good over this and talked with the Delegate about current matters.

"It occurred to some one of us to

open the letter there. It was torn open in Satolli's presence. It was in Latin, but we had Sig. Botticelli with us to interpret. Imagine our astonishment and wrath when we found it was not a letter transferring the case, but a letter to Archbishop Corrigan, indorsing and approving and upholding Dr. Smith in every respect.

"A sensational scene occurred then. We told Satolli that such methods as that might be practised in Italy, but they would not do in America. Then he said that inside of two months he would cause a betterment in the affairs of the church, which promise he never kept."

THE COMMITTEE ENDORSED.

At a meeting of the parishioners of St. Joseph's Church next day (Sunday, October 21), which was attended by all the leading men of the parish, the action of the committee who had insulted Satolli was endorsed. The New York *Herald* report of the meeting said:

James Gibson, Edward F. Leonard, Timothy Sheehan and the leading committeemen generally realized that their sensational altercation with Archbishop Satolli was a serious matter, and were anxious to learn the views of the congregation on the situation. The rooms of the Catholic Club are reasonably spacious, but they were barely large enough to accommodate the rush of parishioners eager to applaud the vigorous measures of their committeemen.

It was a secret session. Edward F. Leonard, one of the committee, made the opening speech. "This fight, which for a year we have been conducting for our simple rights, has now assumed broader proportions," said the speaker.

"Dr. Smith is not fit to preside over this parish and he shall go, but the battle now is not alone upon that issue. Archbishop Satolli has characterized us as insolent. We have demanded his interference and he sides with our oppo-

ent. As a result of yesterday's scene in the rectory we are under observation and criticism by the whole religious world. We must vindicate ourselves. To that end I heartily advocate the employment of Dr. Burtzell, of New York, to carry our case if necessary to the Papal Court of Rome."

Senator John Hinchcliffe followed, in vigorous denunciation of Dr. Smith, which was greeted with cheers that could be distinctly heard in the rectory, only a block away. "If this man Smith is insane," he thundered, "let them lock him in a mad house. If he is simply a money grabber, let them put him in the market. If he is learned let them utilize him in the schools. All that we know is that he is not fit to work or live in this parish. Archbishop Satolli may like him, but we, as freeborn Americans and good churchmen, refuse to tolerate him."

THE RESOLUTIONS.

The climax of enthusiasm was reached when Thomas O'Brien, who is not a committeeman, but ordinarily one of the quietest members of Dr. Smith's flock, rose to the occasion.

"What we want to do with Dr. Smith is to cut off his financial supply. Let us give up our pews, refuse every contribution, take our children out of the parish schools and force our wives and servants to stay away from the church. How long, then, would he remain to defy us? If there should prove to be some weak spirited ones among us, who, although realizing the shame of Dr. Smith's authority here, would still continue to support him, let us set our faces and our influence against them. This case demands heroic treatment. We have petitioned Bishop Wigger in vain. We have appealed to Archbishop Satolli, only to be fooled by false promises. Let us take the remedy in our own hands and cut off supplies."

This sounded the key note of the meeting. In the midst of the liveliest excitement these resolutions were unanimously adopted:

"Resolved, That we, the members of St. Joseph's Parish Association, do hereby tender a vote of thanks to the Committee of Fifteen who yesterday (Saturday) waited on Archbishop Satolli at the residence of the Rev. Dr. Smith; and

"Resolved, That we approve of every action taken and every word uttered by the members of that committee, and that we admire their manly intrepidity, not to compliment them upon their actions as individuals, but to show the public that they are sustained.

"Resolved, That in deference to the feelings of outside candidates who are interested in the matter, that have no cognizance of the depth of our grievances and to refute the declarations of the A. P. A., that we have no redress, but must submit like cringing slaves, we appoint a committee to retain Dr. Burtzell to bring the case before the metropolitan court of Archbishop Corrigan, ignoring Mgr. Satolli and Bishop Wigger.

"Resolved, That pending this, we use every honorable effort ourselves and ask our friends throughout the city of Paterson to bring to bear upon the few who still contribute to the support of Dr. Smith to desist from doing so, since it is evident that Dr. Smith and the people of St. Joseph's parish can never harmonize. Either has got to go to the wall."

A committee, including these gentlemen, was appointed to consult, without delay, with Dr. Burtzell: Senator John Hinchcliffe, James Gibson, Richard Salmon, Edward F. Leonard and Christopher Kelly.

The end of the subscription year is at hand, and we hope our subscribers will promptly renew for next year, 1895.

THE AMERICAN PROTECTIVE ASSOCIATION.

THE few Roman Catholics who are members of the Republican party tried in vain to get the New York State Convention of that party to condemn the American Protective Association. But the Democratic party, which is so largely composed of Roman Catholics, roundly abused the Americans for attempting to protect themselves against the Jesuits. Regarding the refusal of the Republican party to condemn the A. P. A. *Frank Leslie's Weekly* said in an editorial:

"The Republican State Convention acted wisely in ignoring the effort which was made to commit it to a declaration concerning the A. P. A. As a party we have nothing at all to do with sectarianism or the opinions of the sectarianists. As we understand it, the spirit of the A. P. A. is essentially American. But in the sense that it antagonizes the views and policy of a religious sect, it raises a religious issue, which has no place in politics. Its individual members have a right to their opinions, and as American citizens it is their right, too, to ask by individual action to incarnate their opinions in positive statutes. But no political party can permit the intrusion of a purely sectarian dogma into its accepted creed. Political parties exist for the furtherance of political ends. It is their function to formulate and carry out policies affecting the State and its civil life. Questions of religion, of religious beliefs, belong to the Church and the individual conscience. Our Nation has been built upon this idea. Both American sentiment and the spirit of our Constitution forbid that that idea should ever be abandoned.

"It is undoubtedly true that the A. P. A. movement finds its motive and justification in sectarian encroachments upon distinctively American ideas. The hostility manifested in certain quarters to our system of public schools, the per-

sistent demands for appropriations of public money for the support of sectarian institutions, and the arrogant interference of secular authorities in matters of purely sectarian concern, even to the extent of proscribing those who object to their intolerance, have provoked indignation and alarm, and these emotions find expression in politics of defense and retaliation. We cannot afford to despise this patriotic spirit and tendency. They constitute the bulwark of our safety alike against sectarian malevolence and that colorless conservatism which is never able to see or to resist the dangers which it invites. But the remedy for the evils deprecated by the A. P. A. and all like organizations must be sought and found as distinct and independent propositions and along natural lines, educational and otherwise. Their cure will be retarded and embarrassed by any other course. No party can be sustained on a sectarian basis. And no party that appeals, as the Democratic party does, to sectarian hatreds, can escape the condemnation of right-minded citizens. The Republicans of New York, whatever may be their opinion as individuals concerning the ideas and aims of the American Protective Association, will applaud the refusal of the State convention, as speaking for the party, to recognize in any way the issue it presents."

CATHOLICS DISPLACING PROTESTANTS.

[Boston Citizen, October 20, 1894.]

"Race and religious bigotry" is a favorite expression with our Democratic friends. But where is the bigotry? Where was it two weeks ago, when out of seventy-two men appointed to places in the Boston Post Office by John W. Coveney ("Chairman of Committee on Credentials," Fenian Convention, 1860), only thirteen were Protestants?

Where was "race and religious bigotry" last month, when Collector Donovan put out of office in the Internal

Revenue Department more than a score of faithful American Protestant employees—many of them veterans of the late war—and put in their places a lot of green Irish Roman Catholics?

Were there no American Protestant Democrats who could fill these places? Is it always absolutely necessary that a man must be a Romanist to get a place under a Romanist official?

The every-day record says—It is!

And if the A. P. A. protests, it is "race and religious bigotry."

A CONVERTED CATHOLIC ANSWERS

M'GLYNN.

The Prohibitionists of New York have frequently invited Father Edward McGlynn to address them in Prohibition Park, Staten Island, and he has always responded, as he does to all invitations from Protestants, by fervent platitudes on the virtues of temperance in general and by lectures on the single tax, the politics of the Lord's Prayer, etc. Last month, however, he made an attack on the American Protective Association, which was an outrage on the Protestants though highly pleasing to the Roman Catholics who, though not prohibitionists, had assembled in large numbers to hear him.

At the close of the meeting, which had been frequently disturbed by the Roman mob, a gentleman protested against granting the privilege of Prohibition Park to Roman Catholics for a demonstration against Protestantism. The managers of the park perceived they had made a mistake and they invited this gentleman, Mr. Alfred Nolan Martin, to deliver an address in reply to Father McGlynn. This Mr. Martin did on Sunday, October 21. Mr. Martin announced that he was a native of Ireland, had been a Catholic until seventeen years of age, and had left that faith because he loved his country first and his Church second. His father confessor, he said, had re-

fused him absolution because he could not discontinue the translation for himself of the syllabus of errors promulgated by the Pope, and because he refused to give up his views regarding the civil government of Ireland. He said: "As a boy I loved Ireland and honored America, and I sought protection under her flag." While uttering this sentence Mr. Martin unfolded a small silk flag and spread it upon the table. It was greeted with applause.

The New York *Tribune* report of the meeting said:

"Mr. Martin is an ex-Catholic, and an able speaker, who ranks high among the A. P. A. He is the national deputy of the American Protective League, and was announced as a native of County Wexford, Ireland. He has a touch of Munster brogue. Those present, most of whom came from New York, were evidently A. P. A. people. It was the last of the Sunday afternoon lectures, and it was thought there would be some trouble. A whole lot of policemen, with clubs drawn, guarded the doors, and scrutinized carefully everybody who went in. The Rev. I. K. Funk presided, and before Mr. Martin's lecture the audience, which was one of the largest that has filled the big building since the lectures began, sang in chorus "My Country, 'Tis of Thee."

Mr. Martin, in the course of his lecture, asserted he would prove that the Pontifical laws and institutions of Rome oppose the laws and institutions of the United States. In order to prove this he recited the decree of Leo XIII., 1886; Cardinal Manning's "Present Crisis of the Holy See," and "The Papacy and Civil Power." He said he was in favor of the national independence of Ireland, but it was impossible to achieve the liberty of Ireland so long as that unfortunate country was in the grip of Rome. He said that Dr. McGlynn called the founders of the A. P.

A. "a pack of blackguards," and in disproof of this Mr. Martin read the constitution of the society and invited the audience to judge therefrom whether they were blackguards or not. "If they are," said he, "they are a most excellent set of blackguards." (Applause.) He quoted from Gladstone's pamphlet, "Vatican Decrees," and from edicts, interdicts, councils and encyclicals, beginning with Pope Paul V. and closing with Leo XIII. He quoted some of the Syllabus of Errors in the original Latin, and people said "Hear! hear!" and broke into applause. Later on Mr. Martin came across another quotation and asked the audience if they wanted it in Latin, but several voices cried: "No, no," and everybody laughed. He quoted from Dr. McGlynn's speeches as follows with considerable effect: "The Pope in politics has been the curse of every nation. The way to get anything from the Roman machine is to show your teeth rather than be too humble." Mr. Martin said that "Gladly would Rome scoop out my brains and give it to the ravens, but Providence and America willed it otherwise. Ignorance, poverty and crime stalk triumphant in all Catholic countries."

Convert the Roman Catholics.

A house divided against itself cannot stand. This is the present condition of the Roman Catholic Church. To avert a schism the Pope sent Satolli here, and he is opposed not only by the bishops whose power he would curtail, but also by the people who publicly insult him, as did the Roman Catholics in Paterson last month. While the Church of Rome is divided against itself the people are approachable on the subject of religion. Now is the time for American Christians to become interested in the conversion of these people and lead them to Christ.

MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

THE Springfield *Republican* says editorially in its issue of August 26th last :

"It cost a Protestant named Jewers in L'Avenir, near Quebec, \$160 because he failed to lift his hat to the host when a Roman Catholic religious procession was passing. He was arrested for disturbing a religious ceremony, but on trial was acquitted, the judge, who was a Roman Catholic, ordering him to pay costs to the above amount. A similar exhibition of bigotry was recently made in Montreal, where a Roman Catholic judge fined a Protestant for trying to pass through a religious parade in that city. There is not a country in Europe where such things could happen."

There is, however, one country in Europe where such things could happen. We mean Spain, of which the late Philip Welsh, a Roman Catholic connected with the editorial staff of *Puck*, said that if he had to choose between Spain and Hades, he would select Hades! This item, from the *New York Tribune* of August 28, 1894, shows how they do things in the classical land of Columbus :

"To what extent Spain is still under the influence of mediæval laws and restrictions which hamper its progress and development, may be gathered from the fact that among other imposts which the taxpayer is called upon to pay, is that entitled "The Crusado," which was originally instituted for the purpose of providing funds for the Crusades, and which has remained in existence ever since. Its proceeds are now applied to the repair of churches, the payment of the stipend of the clergy and other ecclesiastic purposes."

The last Crusade ended in the year 1291, but this matters very little so long as "there is money in it."

At the fifteenth biennial meeting of the national conference of the Unitarian churches, which began in Saratoga, September 24th last, Father Conaty, of Worcester, Mass., and Judge William D. Robinson of the Connecticut Superior Court, spoke in behalf of Roman Catholicism, as an offset to "Protestant Misconstruction." Rev. S. J. Barrows, of Boston, was also listened to; and Judge Robinson "invited the members of the conference to a calm and patient study of the faith once delivered to the saints, and explained by the Mother Church and her pastors and teachers." He said that "the Roman Catholic Church could recognize no division or parting of the Church, but to some extent the Church could co-operate with Protestant bodies, as with *any other human corporation*, in matters of humanitarian concerns." When will Roman Catholics allow Protestants to speak at their own gatherings to offset "Roman Catholic Misconstruction?" The liberality of our Unitarian friends will only emphasize the narrow-mindedness of Roman Catholics. This new departure is in harmony with the Rome-ward tendencies of Harvard University. But, as Unitarianism seems to be drifting towards Rome, is it not significant that, at the same Saratoga convention, a strong effort was made to eliminate the word "Christian" from the constitution of the Association? And the whole subject will come up again at the next meeting. This is indeed a sign of the times.

The *Outlook* of September 15th, under the heading: "Crumbs from the Oxford Summer School," quotes Professor A. B. Bruce as saying: "I would not leave any church with which I happened to be connected—even the Church of Rome—so long as it tolerated me

within it, protesting against its imperfections. I would hardly care to leave any church for any other."

Such a specimen of professional ignorance of the New Testament teachings, of church history and of the nature of Roman Catholicism, is without precedent in the annals of modern scholarship. We only hope that the professor's words have not been quoted right by the *Outlook* correspondent. If not, the learned professor would better "prove all things and hold fast that which is good."

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In the same issue we read :

"The primacy of the See of Rome was not at the first based upon the primacy of Peter the Apostle. That claim was an afterthought. The whole question of the Petrine episcopate at Rome is doubtful, and must ever remain in doubt. This has been shown many times and in many causes. *Was the the Apostle Peter Ever at Rome? A Critical Examination of the Evidence and Arguments Presented on Both Sides of the Question*, by the Rev. Mason Gallagher, D.D., with an Introduction by the Rev. John Hall, D.D., is only another attempt of the rat to gnaw the same old file.

We say, with perfect respect for the author and for his purpose, that Dr. Gallagher's array of argument is formidable and sound—he is a scholar—but the Papacy seems to be impervious to mere logic. It arose by a necessity which needs no syllogisms, out of the conditions of mediæval life : and while any vestiges of those conditions remain the Papacy will survive, in spite of absolutely "knock-down arguments" against it. Those conditions still survive, in Protestantism as well as in Catholicism. Meanwhile the use of this book will be to warn shallow people who expect that an absolute certitude in religion may be found in the

Roman Church. (Hunt & Eaton, New York.)"

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The liberal policy of Leo XIII is illustrated in the following press dispatch:

"MADRID, Oct. 6.—It is said that Premier Segasta has privately declared the consecration of the Rev. Senor Cabrera as the first Protestant Bishop of Madrid illegal, and that the government approves of the protest entered against the consecration by the papal nuncio."

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It would be well to consider the whole question seriously and thoroughly before siding with those who declare that Signor Crispi's latest move was "a moral and political victory for the Vatican." If it was a political victory, what of it? What has politics to do with the religion of Him who said emphatically : "My kingdom is not of this world"? Even if the Pope should become Czar of Russia, this would not substantiate a single one of his claims as to the religious head of the Church of Christ.

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This is the important point. Signor Crispi did not say or do one thing to show that he acknowledged the divine rights, so called, of the Papacy. He felt that, from a political or diplomatic standpoint, the support of the Pope might be profitable to him, and he tried to secure it. He would do the same thing to-day for the Sultan of Turkey, or the Khedive of Egypt, as long as some political interest could be furthered by such overtures. It is what all politicians do throughout the world. They know that Roman Catholics are priest-ridden, and that the friendship of the hierarchy—which is never secured free of charge, either—means so many votes, whether it be in the Chamber of Deputies, or in the United States Senate. But with the religious and spiritual claims of the Pope, it has nothing to do.

Judge Gaynor's Declination.

Our converted Catholic readers in common with their Christian brethren of all denominations were elated at the honors heaped upon Judge William J. Gaynor, the distinguished converted Catholic who had been nominated for the Court of Appeals on the Democratic ticket of New York State, as told in our last issue. But their joy will be greater when they learn that he has declined to run with such men as Senator David B. Hill and the Tammany Hall crowd of politicians. When Catholics are truly converted they like good company. Judge Gaynor's refusal to associate with the worst elements of the New York State Democracy has aroused the ire of the Roman Catholic press. The New York *Sunday Democrat* and *Catholic Herald* could find no more suitable description of this distinguished man than the following editorial note: "A High-toned Humbug.—Judge Gaynor has written himself down a humbug of the first water. The renegade from the religion of his forefathers cannot be true to any party or cause."

But the New York *Times*, though now controlled by Roman Catholics, had the following :

"Judge Gaynor's declination is a blow to the Democratic party from which it can recover only by inducing some strong man to take the vacant place—and Judge Gaynor undoubtedly is, or was, very strong with the people."

And the New York *Recorder* said :

"As an upright man, an honest reformer and a patriotic citizen, Judge William J. Gaynor could not do otherwise than decline the nomination for the Court of Appeals made by the Democratic convention at Saratoga."

Let our converted Catholics thank God and take courage in the work that is before them to enlighten their brethren who are still in bondage. All Christians should help in this work.

No labor in the missionary field will produce greater fruit than work for the conversion of Roman Catholics.

Why Bishops Oppose Satolli.

The opposition to Satolli on the part of certain bishops and priests, headed by Archbishop Corrigan and the Jesuits, is thus accounted for by Father Cronin in his paper, the *Buffalo Catholic Union and Times*, October 13, 1894 :

"It is not difficult to see why *some* of the bishops and archbishops did not want an Apostolic Delegate here. Men usually are not desirous to be shorn of power. They cling to it with the despairing clutch of a drowning man. . .

"It were a blessed thing for their flocks and the peace of souls, if some of these conspirators against Mgr. Satolli and the clearly defined policy of the Holy Father had sunk long since into unmitigated graves. But by a mysterious Providence they are permitted to live on behind the same old mask—and be conspirators still. It is a remarkable fact that the prelates who gave warmest welcome to Mgr. Satolli were those who have always been fathers to their priests, and who have never given the least trouble to the Propaganda. Were all our prelates similarly just and charitable, there would have been small need of an Apostolic Delegate here. But the repeated cries of persecuted priests to Rome for justice from the action of the Czar-like bishops; the length of time required to formulate their cases; the absence of important witnesses in a distant country; the long journey over sea and land with necessarily great expense; and at last the decision of the Propaganda practically nullified by the gerrymandering of the defeated bishops—determined the Pope to give home rule to the Church in the United States, and to send a prelate here after his own heart—one who loves justice and hates iniquity."

THE PURPLE AND SCARLET WOMAN AND HER RELATIVES

BY A CATHOLIC.

VII.

WHAT is the present condition of the Papal and Protestant Churches *as to Worship*.

(a) The Papacy has not in the least reformed its cult, and every century of the era witnesses further departures from the blessed simplicity and spiritual reality of the worship of the Primitive Church. Of all these the most shocking thing is the growth of Mariolatry. The writer has had occasion several times to call attention to the strange judicial blindness of the Purple and Scarlet Woman, through which she is quite oblivious to the fact that she bears on her bosom the label of her own condemnation written in capital letters, easily read by those who have eyes to see.

We do not refer to the open, shameless confession that Rome makes of her preferring the worship of the earthly mother to that of her divinely-human Son. She is *exultingly conscious* of that monster sin. Dr. Seymour, in his "Mornings and Evenings with the Jesuits at Rome," tells us that on one occasion he said to a Jesuit father, "With the views you express as to the adoration of the Virgin, why would it not be proper to say that your religion is more a worship of the Virgin Mary than of Jesus Christ." To his surprise he received the frank, joyful response in substance, "You are right, ours *is* a religion of the Virgin Mary."

Rome is blind to the *sinfulness* of this sin, but is not blind to the fact that she *devoutly worships Mary*. We therefore refer to something else when we speak of her judicial and total blindness. But what is it? It is the fact (strangely overlooked by the multitude) that the initiation and development of Mariolatry is indelibly stamped upon the walls of her churches, at Rome itself.

During our residence at Rome we secured photographs of this historical fact—pictures of the apses, or tribunes of the oldest churches and of the most recent mosaics or paintings.

The first photograph is of the oldest Christian church in Rome, situated opposite the palace of the Cæsars, and near the Forum Romanum, and which was built in the second or third century. The wall of the tribune is decorated with a fresco or mosaic in honor of two martyrs. The figures of the martyrs are introduced with palm trees, one or two apostles, and in the clouds a full sized representation of the *adult* Christ. The Virgin Mary is conspicuously *absent*.

Many years elapse, and then churches are built which are decorated with pictures of Christ and the Virgin Mother. It is worthy of notice that at first Christ is more and Mary less prominent.

Afterwards, by degrees, the Christ is less and less, and the Virgin Mother more and more conspicuous. In the middle and dark ages the Lord Jesus is reduced in form to that of helpless infancy carried in the arms of his magnified mother. In modern times, and in the great churches, at the shrines of the chapels where Mary is worshipped, are found a crowd of worshippers burning votive candles before Mary's image, whilst in the chapels where the image of Christ is adored we have seen the chairs unoccupied, with only one or two candles burning. Here evidently love to our Saviour is less ardent than lukewarm.

The most striking exhibition of idolatrous Mariolatry is found at the Vatican Palace, where is placed an immense painting representing the decree of the council on earth (and ratified in heaven) declaring the Virgin Mary to

be of Immaculate Conception. The Trinity and the Virgin are painted with heads encircled with aureolas, but the Father, Son and Holy Spirit are placed in the background with comparatively narrow bands of light about the brows of the Father and Son, whilst Mary is the prominent figure in the foreground, with an aureole broader than all others. This is probably the most blasphemous insult God has ever received from his nominal Church.

Mariolatry is indeed one of Satan's masterpieces, for nothing is better calculated to create a breach between Christ and His people. Its beginning is in a false orthodoxy which magnifies Christ's divinity and minifies (towards the vanishing point) His humanity. The result is practically this: Jesus Christ as the revealer of God's majesty and grace is obliterated. As God Jesus is thrust into the dark recesses of an infinite nature, inaccessible and unknown because we are, with himself, robbed of the tender compassion and warm, throbbing sympathy of His perfect humanity. Then because our religious nature abhors this vacuum, the Papal harlot builds up accursed Mariolatry, doting on the devilish imaginings of Mary's superior womanly sympathy and affection, and her influence in placating her divine Son the stern judge of mankind! The zeal of the Romanist for the divinity of Christ, while his heart is given to Mary, his idol, reminds us of the couplet:

"We compound for sins to which we incline
By damning those for which we have no mind."

The Romanist damns Unitarianism, but delights himself in Mariolatry.

What is the result? The chasm of a great gulf is opened between the true Christ and his Church. What Christ's Bride needs is a *masculine* Lord rich in power, rich in love. Mary as a substitute for the Bridegroom is a *crime against nature*.

Mariolatry is a monstrous exaggeration of the Biblical prophecy that "all generations" would call Mary "blessed."

(b) Anglican Ritualism successfully apes the Papacy in all parts of its worship, so that it has been well called the *Apacy*. In its advanced churches may be seen saints in niches, a reredos, a rood screen, irremovable crucifix on the altar, lighted candles, a lamp ever burning in honor of the Real Presence of Christ in the Sacrament, confessional boxes where priests hear confessions, Genuflexions when churches are entered, and the foot passes in front of the altar, lists of the dead posted near the church, for the repose of whose souls prayers are asked, the worship of the "Blessed Virgin," and other heathenish customs borrowed from Rome, which we may have overlooked. The purple and scarlet are unmistakably seen in Ritualism.

(c) The worse thing to be said of Protestant State churches is this, we fear their worship is cold, formal and often lacking spirituality.

A church seeking the support of the world-power is like an infant seeking nourishment from the breast of a nurse sick unto death.

(d) Protestant Evangelical churches, although they may be a thousand times purer in their forms of worship than the Papal Church, are not faultless, and have drifted away from the safe moorings of the Primitive Church in matters which many who live on the surface consider unimportant.

Only the soul consecrated without reserve to God's service, longing and waiting for the second glorious and personal coming of his Lord Jesus, sitting loosely to things of time and sense, daily denying self, and filled with faith and the Holy Spirit, only such can hope *wholly to escape* being tinted with the purple and scarlet.

Evangelical Protestants, whitest of all Christians as we believe you to be, many of your number need to remember the words of Christ—"God is a Spirit, and they that worship Him must worship Him in spirit and in truth:" and it has been well said "we worship spiritually only as we cease to worship materially."

But do you say, we know that the Papist with his worship of the mass, images of the saints and the Virgin Mary, and all his perversions and exaggerations of Bible truths is a material worshipper of material things. But you cannot charge this upon us.

Be not so sure that your white skirts are free from all traces of purple and scarlet. May not an evil thing as truly exist in the seed and bud as in the tree, blossom and fruit? Yea, in your very midst are found the *beginnings* of a sensuous worship, and sensuality is ever the characteristic of the ecclesiastical harlot.

(1) Growth of fine churches with the purpose of competing with other congregations in the work of enticing worldly people to attend the service of worship. When reproached with this you say, we live in more showy dwellings than our forefathers; should not then the Lord's dwelling be made as elegant as our own? Yes, but your own dwellings should be less expensive, and both His and your own homes should be simply convenient, comfortable and in good taste.

When we entered Mr. Spurgeon's great tabernacle we were inclined to be displeased at its lack of elegance until we learned the reason of this lack of ornament. Mr. Spurgeon declared at the building of the tabernacle his purpose to have an audience room which would not by its beauty offer fleshly attractions to the crowd of pleasure seekers, but by its plainness help to concentrate attention upon the preaching of the Gospel and acts of true worship.

At the building of the Temple as God's dwelling place the gold, the jewels, the silver, the carvings and other things were symbolical, but now God's residence is in human bodies, and Christian synagogues whilst not offending good taste should be simply comfortable meeting houses. It is, however, but the logical outcome of the doctrine of the Real Presence in the mass for the Papists and Ritualists to decorate their churches in excess. But why should evangelical Protestants do this? And why should they introduce by compliance with the fashionable fad of memorial windows presumptuous representations of sacred personages especially of our Lord and Saviour Jesus Christ? Do you know, oh foolish ones, you are thus breaking down barriers your martyr ancestors erected against idolatry? You do not worship these figures, but can you guarantee us that your children or grandchildren may not do so?

(2) And what shall we say of that abominable farce of singing the praises of God by proxy, and such a proxy as the hired lips of un-godly men and women who present to the ears of luxurious souls in the pews the sensuous music of the concert hall!

(3) What shall we say of the preaching of the day in many pulpits? The faithful men of God whose trumpets give no "uncertain sound" still survive, yet many pulpits are debased with the fear of man, worldliness, ignorance of spiritual truth, love of display and human applause, and the search for a prosperity hateful to God and in the end seen by man to be deceitful and short-lived. Contrast this with the pulpit success of a man like Spurgeon, who as a faithful and fearless man of God was popular with one Great Hearer, and with His saints whose walk is close with God.

(4) We also protest, even if we have to shout into ears which are stopped,

we protest against the adoption of holy days not commanded in the Bible. Christmas, Easter and Good Friday have been in turn more or less introduced into the services of evangelical churches.

What objection can be made to these? First—The Bride, which is in danger of forgetting by not appreciating the value of her Bridegroom's birth, death and resurrection, and therefore appointed special days of remembrance, has already her wedding robes slightly tinted with purple and scarlet. Turn back to the chapter in which we trace the steps taken by the Virgin Bride in leaving her first love for Christ and we find it was her fear of finding all her love to her Lord evaporated which led her to establish these holidays. But in vain; these only temporarily checked her downward course ending in spiritual unfaithfulness to her husband. Surely it will open your eyes to point to the Purple and Scarlet Woman, who commands us all to keep Christmas, Good Friday, Easter and other days, and yet provokes the Lord Jesus to jealousy by her shameful and shameless idolatry. And your infantile successors to the giant martyrs must have your dollys also! Alas!

Second—The fact is, they who are not fascinated by the grace and pathos of these holy days of anniversary remembrance, and yet love the Lord Jesus, are the very ones who dwell upon all the important events in His life as none others do. And there is philosophy in this strange fact, for—

Third—The charm, and equally the deceptive character of this entire holy day business in which the Church in all ages is prone to engage *when in a Laodicean condition*, is in its essence *theatrical*, and the emotion excited by their observance is often, we fear (and to the degree they are *obligatory*) but hollow and temporary; precisely as a well-

acted play may excite emotions in contrast, nay, in conflict with the principles and actions of our daily lives. A faithful bride does not need the stimulus of set days on which to remember the most important events of her husband's life. Every hour of *every day* they are held in loving lively, remembrance.

Fourth—Paul exposulates with professed Galatian disciples that for them to observe holy days is to sell themselves into slavery. Gal. iv. 9-11—"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

Even in this sceptical age there is left enough faith in the inspiration of the Bible to give heed to this word of God by Paul's lips.

[TO BE CONTINUED.]

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